

NORTH-WESTERN CHRISTIAN MAGAZINE.

HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST, THAT
THEY ARE OF GOD.—*Messiah.*

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EVANGELICAL CHRISTIANS.

The application of unscriptural phrases to matters connected with religion, and the use of those which are scriptural in an erroneous or *appropriated* sense, has always been one of the most successful methods of keeping the world in ignorance of the revealed will of God, and to mystify that which otherwise would be perfectly clear and plain. Hence it has always been one prominent work of every reformer, to teach the seeker after truth to repudiate this innovation of the schools; to introduce a "pure speech," and to call *bible things* by *bible names*.

We regret that many distinguished religionists of the present day are living in the daily practice of this very error. Men who have gained a reputation for piety, talents, philanthropy, and as benefactors of their race, are, by the use of an unscriptural dialect, neutralizing much of the good effects which their labors would otherwise produce.

In the whole vocabulary of sectarianism we know of nothing more ambiguous than the phrase "*evangelical christians*," which we so often hear

used by the leaders of the popular denominations at the present day.

Our attention was called to this subject by a recent occurrence in this city. At a primary meeting, called to consider the propriety of holding a general convention for a specific object, a motion was made and carried to extend the invitation to all denominations, when "Rev. C. B. Boynton" moved to amend by inserting the words "all evangelical christians."

Now, the word "*christian*" is a bible term, and simply means *a disciple of Christ*. The term "*evangelical*" is not found in either the old or new testament, but the same word in its substantive form occurs three times in the new testament. First, Acts xxi. 8, where it is said those who "were of Paul's company entered into the house of Philip the evangelist," etc. The second place is 2 Tim. iv. 5, where Paul exhorts Timothy to "do the work of an evangelist." The third and last place is Eph. iv. 11, "And he gave some apostles; and some prophets; and some evangelists," etc. By an examination of the foregoing passages it is evident that the proclamation of the gospel, whether supernaturally endowed or otherwise,

was what constituted an evangelist; and in the bible acceptation of the term those christians in primitive times were "evangelical" who were made such by the personal efforts of Philip and Timothy, and other evangelists, or those in after times who espouse the faith, and obey the commands which they inculcated and enjoined. In the 8th chapter of Acts we have a case in point — a report of a person who was made a christian by Philip the *evangelist*, and consequently one who was entitled to the appellation "evangelical christian." The inspired penman informs us that "Philip, the evangelist," in pursuance of a heavenly mandate, joined himself to a certain chariot in which was journeying homeward from Jerusalem, "a man of Ethiopia, an Eunuch, of great authority," who was reading the fifty-third chapter of the prophecy of Isaiah: "Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, see here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing." Why did the eunuch rejoice? He

was now an "*evangelical christian*." How did he become such? "Philip, the evangelist" "preached to him Jesus," and he believed on the "Son of God"—he taught him to obey the risen and exalted Messiah; and when they came to water he demanded baptism at his hands. The scriptural import of the term "*evangelical christian*" is therefore by no means obscure or hard to understand. It is one whose faith centres in Jesus Christ, and whose *actions* are measured by his heaven-inspired commands.

Such, however, evidently is not the import of the phrase as used by our contemporaries, else many if not most of those who use it in the exclusive sense of sectarian parlance, would themselves be excluded. Indeed we doubt whether those who are the most ready to include themselves within this *shrine of sacredness*, would be able to stand the test of apostolic teaching on this very subject. Failing to find from the bible the idea intended to be conveyed by the use of this expression, one would naturally look to the *faith* and *practice* of those who so exclusively apply it to themselves. But here again difficulties insurmountable seem to interpose, for while by common consent each of the parties claiming to be "*evangelical*" suffers the others to assume the same self-applauding appellation, their faith, their worship, and their polity is diverse, as is their denominational cognomens. One "*branch*" is Calvinistic, while another is Arminian—one practices immersion as the only valid baptism, while another repudiates that

ancient rite as entirely too antiquated for the refinement of modern "evangelical christianity." Some of them contend for apostolic congregational independence, while others as strenuously urge the necessity of graded ecclesiastical courts, terminating in clerical dignitaries, scarcely less arrogant than that of those who claim to be the vice-gerants of God on earth, and the successors of that apostle to whom was committed the keys of the kingdom.

The question still recurs, what is the great pre-requisite to the appellation "evangelical christian?" We call upon those who use the term—those who appropriate it to themselves to answer. We especially invite Mr. Boynton to enlighten us on this subject. If those whose aid is demanded in behalf of the oppressed are "evangelical christians" only, we are anxious to know who have the privilege to participate in this good work, and who are excluded; and also, whether the tribunal which is to try the claims of those who seek admittance, is of God or merely self-constituted, and carnal in all its bearings and operations?—As it now stands the application of the term serves two purposes; one, the cultivation of a pharasaical spirit in those who apply it to themselves; the other, casting an odium upon those who are denied citizenship within the prescribed boundaries, thereby casting a stigma upon them, the more ungenerous as it is fastened upon them by implication, rather than by direct impeachment. When *arguments* and *proof* are not forthcoming to oppose

successfully what is feared and hated, as endangering the craft, it is found a very convenient and often too successful mode of opposition, simply to say, "Oh! they are not 'evangelical.'"

J. B.

NABOTH'S VINEYARD.

When public corruption and tyranny have reached their height, Divine Providence sometimes permits them to come to a head by some act of outrage on private and domestic rights, which shocks and revolts the whole community, and hastens their downfall.

It seems there was in Jezreel, close adjoining the royal grounds, a certain vinyard, on which Ahab had cast a loving eye. Ahab and Jezebel were probably persons of cultivated taste in their day, and had a laudable regard to the improvement of the royal demesne.

Unfortunately, however, the vineyard was not to be sold.

We can fancy we hear the princely pair discussing the matter, as they stand on a fine morning at the palace window.

"Whose vineyard did they say this is?" says Ahab in a querulous tone.

"Oh!" answers Jezebel, "it belongs to Naboth."

"Naboth! Naboth! Who's Naboth?"

"Why, do you not know that old curmudgeon? Nothing but a slouching, beggarly——"

"Humph! And what business has he to have a vineyard just there by us?"

"Exactly in that notch of our grounds, too, where it is so necessary to the symmetry of our parks."

"He might know we would want it."

"Dare say he does. That is the

reason he will not sell it. It ought to be ours, because we want it."

"Well, I mean to see the fellow about it myself, and see if he'll refuse it to me."

Now, unhappily for this little government speculation, there was a kind of homestead law in the Jewish nation, by which the homestead, or "inheritance," could not be alienated, at least not beyond the fiftieth, or jubilee year.

Moreover, it happened that Naboth was attached to his "inheritance," and tolerably well acquainted with his rights as a Hebrew citizen.

"Naboth," said Ahab, "give me thy vineyard, that I may have it for a garden of herbs, (that is, ornamental shrubs, etc.) because it is near unto my house, and I will give unto thee a better vineyard than it, or, if it seem good to thee, I will give thee the worth of it in money."

"The Lord forbid," saith Naboth, "that I should give the INHERITANCE of my fathers unto thee!"

Ahab seems to have been rather a civil, weakminded, pliable sort of man. He had not much *grit*, to use a homely word. He said not a word more, but walked home sulkily, went to bed, and lost his appetite.

Jezebel, however, was of another temper. She was as imperious as Juno; keen and swift as the lightning. "What!" she exclaimed, on finding her husband in such unmanly mood; "why is thy spirit so sad that thou eatest no bread?"

"Because I spake unto Naboth, and he said, 'I will not give thee my vineyard.'"

Then Jezebel looked at him with such a look; how her dark eyes flashed; how they blazed; how she drew up that imperial form to its full height with fierce disdain!

"Dost THOU now govern the kingdom of Israel? Arise! Eat bread! I will

give thee the vineyard of Naboth the Israelite!"

And what scheme, then, had the queen concocted in her unscrupulous soul? Would she dare think of practising against the life of that innocent old man—an Israelite, a gray-haired citizen, of blameless manners, residing on the old place, the old "inheritance," that had been in the family upwards of six hundred years, ever since Israel came in under Joshua?—Dare she aim at the life of a respectable freeholder, known to the whole community, in a city of note, in the heart of the kingdom, under the very shadow of the palace?

Would not all Israel, from Dan to Beersheba, rise against her, and protect, at the price of their blood, their brother, that venerable, unoffending old man?

Surely, then, she will at least be secret and subtle in her attack. She will crouch like the tigress, wind like the adder, deal silently in the darkness, by dagger, cord, or poison, and none shall suspect the assassin-hand.

By no means. Jezebel knew the world. She knew what municipal officers were, and what government influence was worth. She sends to the city council the following dispatch: "Proclaim a fast."

What! a *fast*—a religious meeting? Even so; a solemn day of public worship! This business is not to be done in an under-handed skulking way. It is to be conducted, as all government business ought, in an eminently devout and respectable manner.

"Proclaim a fast. Set Naboth on high among the people. Set two men, sons of Belial, before him, to bear witness against him, saying, 'Thou didst blaspheme God and the King!'"

But Jezebel must surely have been mistaken in this instance. In all the

ten tribes of Israel there surely could not be found a city whose Common Council would not be indignant at such a mandate, and would not rather cry out upon her as an impious tyrant.

Yet, no. She was not mistaken. The authorities of Jezreel conquered their prejudices, and did their duty with alacrity. The fast-day came. Israel poured her thousands through the streets of Jezreel. Naboth was set on high. The testimony of the sons of Belial was taken. Naboth had blasphemed God and the king. Naboth was stoned.

But could such a thing happen? Is not this one of those improbabilities in the sacred narrative at which skeptical minds have so often stumbled? Is it creditable that any nation of common-sense, with institutions and a history like that assigned to Israel, could for a moment tolerate such a proceeding?

Even if individuals could be found sufficiently base to carry through the infamous outrage by a *coup de main*, would there not be an instant and universal outbreak of indignation, ending in the overthrow of the murderous government?

And yet why is Jezebel's success incredible? Was not the whole thing done by the government? Was not the Common Council properly authorized by the royal seal? Was it not decided at a solemn, religious assembly? Were not all the Sacerdotal Order of the court unanimous in sanctioning the step? And was not the trial, sentence, and execution conducted in a serious and orderly manner? And when the Common Council went to a grand municipal banquet the next day, and drank the queen's health, did not law and order reign, and were not the material interests of society in a flourishing condition?

Jezebel was entirely of that opinion when she received an account of the proceedings. She went in to Ahab, exclaiming,

"Arise! take possession of the vineyard of Naboth the Jezreelite, for Naboth is not alive, but dead."

That seemed to cheer Ahab. He asked no indiscreet questions. He had not killed Naboth. He did not write the letter. He did not tell Jezebel what to write. He did not know what she had written, or that she had written at all. True, she had his ring; but he could not suppose she would do any thing improper. Naboth was dead. It was a providential circumstance. And if there were any suspicions of foul play, it was not desirable now to agitate the subject. It could not bring him to life again. It would only trouble Jezebel and exasperate her. Ahab, therefore, joyfully acquiesced in Jezebel's policy, and set out for the vineyard. But he had not more than set foot on the boundry line, when he started as if a spectre had risen before him. Pale with his desert journeyings and awful vigils in the solemn crags of Horeb, with the unearthly fire of divine ecstasy in his eye, and the stamp of lofty thought on his brow, ELIJAH stood before him!

"Hast thou found me, Oh! mine enemy?" cries the king, turning pale, and recoiling in dismay.

It was the first time they had met since that awful hour of power and of vengeance on Carmel. Elijah had stood in the presence of Jehovah since then, and heard his voice; he had returned burdened with messages of divine judgment, and with all the sanction of eternal realities he stands before the guilty, cowering wretch that calls himself a king.

"I have found thee," is his calm but stern reply, "because thou hast SOLD THYSELF to work evil in the sight

of Jehovah! Hast thou killed, and hast thou taken possession? Behold, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. And the dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city shall the dogs eat, and him that dieth of Ahab in the field shall the fowls of the air eat!"

And with these words of doom, the prophet disappeared. His words were fiery arrows. Ahab's craven spirit died within him. He dragged his living carcass, doomed prey of dogs, homeward, and fell upon his bed, and wore sackcloth; and it required all the arts, blandishments, and fiery incitements of that seductive sorceress Jezebel, to rouse him up, and stimulate him to finish his brief career of crime and shame.

Has not Naboth been more than once delivered up to Jezebel in our day? Is not Ahab even now gone down to the vineyard to take possession? Will he find any Elijah there to forewarn him of the fearful doom that inevitably awaits him? GREY.

KANSAS.

If there is any thing short of the salvation of the world that is worthy the attention of the christian philanthropist, it is the controversy now going on in Kansas between *liberty* and *slavery*. The advocates of both are striving for the mastery, and we cannot see how any citizen of the north—any lover of his country and his race, can be a disinterested spectator. Upon the result *may* hang the destiny of our nation, and it is absolutely certain that the happiness or misery of thousands now living, and millions yet unborn, is deeply involved in the issues

now before us. We look upon it not only as the privilege, but also as the imperative duty of every good citizen to use all honorable means to rescue this territory from the blighting and blasting influences of American slavery. Patriotism, philanthropy, and religion, all demand it at our hands, and we would betray the trust imposed upon us, by our fathers,—prove recreant to our privileges as a free people, and a christian nation, if we suffer the "slave power" to triumph, and appropriate to oppression so fair a portion of that heritage over which God, in his providence, has given us the stewardship. That our readers may form some idea of the beauty and fertility of the country, we subjoin the following extract from the pen of "*Rev. C. B. Boynton*" of this city, who spent several weeks there during the autumn of 1854.

"But the first hour's ride over the prairies of Kansas, spread before us such a picture, varying every moment and beautiful in every change, as we had no previous conception of, and drew from us continued expressions of a delight that would not be suppressed. One can form no correct idea of the prairies of Kansas by a previous knowledge of those of Indiana and Illinois; and residents in Iowa add the same remark of theirs. How, without the majesty of mountains or lakes, or broad rivers, and with so few colors as here are seen, such an effect can be produced, is worthy the study of artists. It is a magnificent picture of God, that stirs irresistibly and inexplicably the soul of every beholder. Young and old, the educated and the unlearned, alike feel the influence of its spell, and each in his own language

gives utterance to his delight and wonder, or stands breathless and mute. There are many scenes, in Kansas, that can scarcely be *remembered* even, without tears. The soul melts in the presence of the wonderful beauty of the workmanship of God.

With ocean and mountains, with lakes and rivers, hill and valley, we had been familiar; but here was an entirely new feature of the beauty of earth—a thing apart and peculiar, but equal to any in its power over the soul, whether to delight or awe. The Kansas prairies cannot be described—mere words cannot reproduce in another's mind the impression which the scene has made; but if a man sees them, he is moved, in spite of himself, and the moment he would speak of them to another, he feels the poverty of language, he finds no fitting words.

The view, from the bluffs above Fort Riley, at the confluence of the Republican and Smoky Hill forks, is one of the most beautiful valley scenes on which the eye ever rested; it reminded me of some of the celebrated views on the Connecticut, by none of which do I think it surpassed. Not a human dwelling, except an Indian wigwam, has been erected there, and yet it wore the aspect of a highly-cultivated country. The green meadows and pasture lands stretched away to the limit of vision—the scattered tufts or copses of timber resembled orchards or artificial groves, while the bluffs on either hand rose with outlines which, though bold, were so flowing and graceful, that it was a pleasure to the eye to rest on them. Still, though accurate description is so difficult, it will doubtless be expected that we shall make some statements concerning the general aspect of the country. Its structure may be said to be governed by its streams, along which run, first, the level "*river bottoms*," on which nearly the whole of the timber

of the country is found. These are sometimes, though not generally, too low for cultivation. On the Kansas river they are often five or six miles broad, and in fertility they are probably not surpassed by any lands on the continent. To these "*river bottoms*" succeeds a second level, elevated, perhaps, ten or fifteen feet above the first; level also, and in appearance and fact, equally productive. Above these, and from seventy-five to one hundred feet above the river bed, lies the high rolling prairie, whose ever-varying character gives to the country its picturesque appearance.

These features do not, of course, present themselves at all points with the distinctness and regularity which we have mentioned. Sometimes the two lower levels are blended into one, and again the streams, in their windings, will sweep to the very base of the rolling bluffs. The high prairie forms the *general surface* of the country, and constitutes one vast undulating table-land, whose main slope is toward the east and southeast, while in its smaller divisions it presents every variety of exposure, yet every outline is a flowing one, rounded to the line of beauty. Conical mounds sometimes rise to a hundred feet above the general level, with a formation as regular as if shaped by art. Some of these are visible at a distance of fifty miles or more, and are bold and impressive features of the landscape. Again, far in the distance the river bluffs appear like the walls of gigantic fortifications, with parapets and even towers, as if the vast amphitheater embraced in their long lines were guarded by watching armies. In some places, the prairie sinks gently toward the river, with an easy slope several miles in breadth, exactly shaped for beautiful farms; while in the background, under the shelter of the bluff, is the very spot for pleasant residences.

Here the low hills sweep round enough for a single farm, and then they inclose sufficient for a little community. Whether a man desires a level farm, or with an eastern, western, northern, or southern exposure, he can be suited; and if he desires all these combined in one location, he need not despair of finding even that, without one harsh or abrupt feature in the whole scene.

We will here make but one remark in reference to soil. In general, it appears to be a black vegetable mould, deepest and purest, of course, in the bottoms, but usually *black* on the highest prairies; there, however, it is mixed somewhat with sand, which not only improves it for cultivation, but renders it more capable, than the low lands, of enduring drouth. On some of the higher bluffs we observed that this vegetable soil was not more than twelve inches thick, with a sandy sub-soil, and at such points the surface was sometimes strewn with pebbles. These, however, are exception, and even in such locations the color of the soil is black. In some districts this dark vegetable mold is mixed with yellow sand and clay, so as to form a chocolate-colored soil, called by some the "mulatto soil," much prized for its fertility.

BROTHERLY KINDNESS.

"Behold how good and how pleasant it is for brethren to dwell together in unity." — PSALM cxxxiii. 1.

If in the *Bible*, that fountain of Truth, Wisdom and Love, any *one* of the *christian graces* be commended above *another*, it is manifestly that of *brotherly love*. If there be any one thing that more than any other recommends the *christian religion*, the religion of the sanctuary, to those who are yet in the world's large outer court, it is the dwelling of *brethren* together in unity.

Finally, if there be any one thing which impedes the progress of *christianity*, that encourages the cause of infidelity, and that puts a bleeding Savior to open shame, it is the want of unity and brotherly love among professing christians. Hence skeptics laugh and scoff, and say christianity *may* be true, but we cannot believe it, for those who call themselves christians, and are recognised by the church as such, do not *live by* it (which they would do if they believed it); on the contrary, they cheat, and sue, and speak evil one of another. They care not for the *widow* and fatherless, so long as they themselves are rich—(wanting nothing, save the *one* thing needful,) and so long as the poor widow pays her rent, and their minister is paid his dues. Although this is a poor excuse for refusing to eat and drink of the bread and wine of everlasting life, yet it is a true charge against too many who profess to be the disciples of Him "who went about doing good," whose meat and drink it was to *do* his Father's will. This lack of brotherly love among *professing* christians may be deemed the cause of the great success of that *alluring doctrine of deceit—Universalism!* Hence the popularity of the Universalist which is founded, as it were, on brotherly love and universal salvation. *Truth* combined with *error*. Brothers in Christ Jesus *should, will, and do*, love *one another*, for God has made this a test—that whosoever loveth the Father should manifest this love by loving His children. Therefore he that hateth or loveth not his brother is not born of God, for "God is Love."

J. H. CARVER.

Bethany College.

A good life is the best philosophy, a clear conscience the best law, honesty the best policy, and temperance the best medicine.

ANTI-SLAVERY CONVENTION.

During the last week in April the annual meeting of the "*Cincinnati Anti-Slavery Society*" convened in the public hall of the Mechanics Institute, of this city. The number of citizens and strangers in attendance was about *five hundred* at the day-time sessions, and some fifteen hundred in the evenings, which is a great falling off since the previous anniversary. Among the best speeches that we heard was one in defence of the Bible, against the imputation that it is a pro-slavery document; or, in other words, that it sanctions American slavery, by "Rev. John Rankin." Mr. Rankin is a veteran in the cause of human liberty. He is a classical scholar, and a close student of the Bible, and, we think, showed conclusively, and to the satisfaction of a great majority of those present, that the old and new testaments, correctly translated, gave not the slightest license for one man to hold property in another.

The president of the meeting, *George Julien, Esq.*, of Indiana, delivered a very impressive address on the last afternoon, on the political aspects of the cause. He gave especial attention to "Know-Nothingism," and in a bold and fearless manner exposed its absurdities and falacies, proving beyond all possibility of doubt that it is the creature of the slavocrats of the south, and their allies in the north; and not only designed but admirably calculated to lead away the minds of northern freemen from the iniquities

and encroachments of slavery and its propagandists, to issues of much less importance to the American people. He also showed that, aside from its pro-slavery character, it was unworthy the support of the "free soil" party, inasmuch as it was *proscriptive* in its very essence, and consequently "anti-republican" and "anti-protestant."

"*Rev. Antoinette L. Brown*," of the Independent Presbyterian church, in New York city, made two quite lengthy addresses. Miss Brown is a chaste and classic speaker; Her style and manner, although marked by great earnestness and deep feeling, are entirely free from the extravagancies that are sometimes found in the discourses of otherwise good speakers. With the *matter*, taken as a whole, we were greatly pleased. She gave evidence that she possessed in a high degree, devotion, veneration, and exalted piety. To all her remarks we file but a single objection, and that is to the declaration that it was "better to strike hands with the infidel abolitionist than with the slave-holding and slavery apologizing professor of christianity." Waiving for the present all discussion as to the comparative wickedness of the two classes, and the influence such a declaration might have in favor of infidelity, coming as it does from the "*Rev. Antoinette L. Brown*," one of the orthodox clergy, we object to it on the ground that instead of choosing *the lesser of two evils*, as is implied in her assertion, we are bound by the law of God on all such presentations to *choose neither*, but on the contrary as consis-

tent philanthropists and christians, to set our faces against *all evil*, wherever or in whomsoever it may be found.

Another prominent speaker was Mr. William Wells Brown, of Boston. He is a most striking illustration of the colored-man's capability "to take care of himself." Born a slave, the first *twenty* years of his life spent in bondage, he now at less than *forty* years of age, ranks as a public speaker and author, considerably above the average of those who have enjoyed the advantages of our best schools and colleges. For more than two hours he commanded the undivided attention of a large audience while he portrayed the evils of slavery—described the wickedness of the prejudice against the negro, and recited some of the wrongs that he had suffered at the hands of the white man.

The "Rev. Mr. Livermore" of the Unitarian church, "Rev. Mr. Harrison," of the Methodist Episcopal church, "Rev. Mr. Foote," of Detroit, and ourself, also spoke in opposition to slavery and infidelity, and in defence of the bible. Nevertheless, we regret that candor compels us to say that, taken as a whole, we believe the convention has had a tendency to retard and materially injure the very cause which it designed to build up and advance. We not only had dealt out to us "sugar coated" and broken doses of infidelity, but some of the speakers threw off all disguise and openly attacked the bible, singling out the teachings of the Savior himself as *false* and *injurious in their tendencies*!

From some of the speeches a stranger would have supposed it was an *anti-bible*, rather than an anti-slavery convention; indeed to sustain their reputation as the opposers of oppression, they would have to adopt by parody the excuse of Brutus for murdering Cæsar—"Not that they hate *slavery less*, but that they hate the *bible more*." We believe the time has come when every lover of the bible should withdraw from a society which tolerates such wanton attacks upon its sacred pages. No good can accrue from such an alliance. "What part hath he that believeth with an infidel?" is a question that has lost none of its significance since it was asked by an inspired apostle.

We are exceedingly anxious that slavery be abolished, and the oppressed and degraded colored man restored to those inalienable rights which a kind Creator bestowed upon the great family of man, but we are quite as desirous that infidelity, in all its forms, may be driven from the land. It is just in the ratio that the bible is venerated, its *facts believed*, and its *precepts obeyed*, that justice, and equity, and universal liberty, will flourish, and cruelty and oppression will diminish in our land; and *that* freedom or advocacy of human rights which is maintained by denouncing the word of God, and vilifying christianity, however specious it may appear, is unworthy the name of liberty, and if obtainable would end in anarchy, and prove a curse to all concerned.

We hope, then, that an anti-slavery convention of *christians* may be called

during the present year at some central point, we are not particular as to the place, whether Chicago, Cleveland, Cincinnati, Buffalo, or New York, and we do not use the word *christian* in any narrow or sectarian sense; we mean all who profess faith in the Messiah, and receive the bible as the revealed will of God. J. B.

TEACHING FOR A LIFETIME.

Whoever attempts to master an art, or to learn a trade, does so with the fixed purpose of making it the business of his life. The man who prepares himself for the counting-room, or enters on the practice of medicine or of law, or assumes the sacred duties of the gospel ministry, fully intends to give up his whole life to the profession of his adoption, and cheerfully devotes to it his highest energies. But it is a rare sight to see any one thus deliberately devote himself to the business of *teaching* for life. We *do* sometimes see gray-haired men, who have spent their lives in teaching; but investigation will generally show that this has resulted rather from necessity, or from the force of peculiar circumstances, than from settled choice. Is teaching, then, an employment of so little account in the eyes of the world, and so entirely destitute of attractions? Are its rewards so meagre as to discourage the throng of eager aspirants for wealth or the world's honors, or even for usefulness, from entering its ranks as soldiers enlisted for the campaign of life? What motives have most influence with the young, fresh and vigorous mind; what circumstances are most potent to decide it, in that momentous thing, the choice of a profession? When, in his emergence from boyhood, the first thoughts of active exertion as a means of securing inde-

pendence gradually take hold of a young man's mind; what is more natural than that he should take the living examples of successful and happy men around him, and, comparing one with another, should draw conclusions which will direct his taste and determine his choice? Thus, many a youth has looked with admiration on the kindly face of his family physician, and felt that, when he should grow to manhood, *he too* would seek to gain the universal love and esteem which fall to the lot of the good and kind men who minister to the physical ills of life. Or perhaps he has felt, from the example before him, how sweet the reward of the faithful pastor's labors, in the affectionate care and unselfish love of his flock; and thus has been sown the seed, which, in its after-blossoming, has made him an ambassador of Heaven to man. Equally powerful in directing the mind, undetermined which department of life's labor it may enter with most advantage, are the examples of the earnest and successful artist, or man of business, around whose pathway, mingled with life's cares, which none may hope to escape, are strewn many sweet and beautiful flowers, which, like the luxuriant vine, cover up the rude trellis-work of life with their exuberant verdure and budding blossoms. But who ever knew a youth sufficiently attracted by the example of a faithful and self-denying teacher, to desire to endure the multiplied and vexatious trials to which he has seen him daily subjected for years? especially when he reflects that, for this, his reward, as the world reckons it, has barely sufficed to meet the necessities of existence, and that he must inevitably go down to the grave, leaving his family to battle with that poverty which his strong arm has, in his lifetime, warded off with such difficulty. But it is said, all teachers are not thus unfortunate.

Ay, but the exceptions are but as light-houses, sending forth their feeble glimmer into the darkness, only to make it more palpable. Here and there we see a teacher, or hear of one, who has had the good fortune to fall among sympathetic and appreciative minds; who has not only had kindness and sympathy to cheer his pathway, but that which, in spite of the cold reasoning and philosophy of those who never felt its need, is the weightier argument,—an abundant pecuniary support, enabling him not only to enjoy some degree of the comforts of life, as it passes, but to provide for his dear ones against the afflictions of sickness and death, as other men do, and as it is *his* right to do.

But it is a matter of daily observation that the lives of the mass of teachers hold out little that is inviting to such as feel not the value of their inward peace, offer few inducements to those who would not hedge up life with stern duties, and rest satisfied, if the full recompence is deferred to eternity. The duty of treating the teacher as men of other professions expect to be treated, and of cheerfully awarding him his proper recompence, has been, and is yet, sadly neglected; but every passing year makes us more hopeful that a good time is coming, even for the teacher, and that, before this generation shall all have passed away, his profession will have so nearly assumed its proper position among other vocations of honor and usefulness, as to present to the young mind many inducements to a lifelong service. Then shall we see, more frequently than now, men of the most brilliant talents, early in life making preparation to bring to the teacher's office the fruits of long years of mental culture.

And who shall estimate the benefits which the children of that day shall reap, from this long-hoped-for change? her teachers, can we not aid in

producing this consummation? Shall our cheerful zeal, and patient, uncomplaining effort, weigh nothing in the scale?

But suppose our hopes are never realized; is there no adequate reward, no comfort for us, other than that grudgingly yielded by the cold selfishness of the world? As you look around and notice the results of your toil, it may be in transforming rude and unpromising materials into cultivated and well-disciplined men and women, or, perchance, in reclaiming the wilfully bad, whose after career of usefulness and happiness they trace to your efforts under God, can you say there is no inducement to devote a lifetime to such a work? Toil on, then, faint-hearted and almost discouraged teacher. Bravely determine to tread for life the weary round of duties to which your past years have been devoted; and, when you are gone to your final rest, succeeding generations will reward you with a loving memory.—*Mas. Teacher.*

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A HUNDRED THOUSAND VICTIMS!!

Under the novel but expressive title of the "*Necrology of Alcohol*," which we in our unscientific simplicity think might as well have been the *Destructiveness of Alcohol*, Dr. J. E. Snodgrass has an article in the *Hydropathic Quarterly Review*, which affords a new and fearful basis for computing the annual ravages of this poison. It will be seen that while the ordinary computation gives the enormous number of 30,000 annual victims of rum, the Doctor shows conclusively that the number is swelled to the far more fearful estimate of 100,000. We give the closing paragraphs, and ask the attention of such female physicans as they may reach through this channel, to the appeal which the writer has so

hopefully made to this useful and yearly increasing class of our sisters :

"A glance at the last edition of the Post Office Register will show that there are nearly twenty thousand post offices in the United State. The estimate of destructiveness of human life from alcohol was put down by the friends of temperance, at the commencement of the reform, as only thirty thousand annually. Now, we think it will not be difficult to make it apparent that this is too low a figure, even at the present day, and after all that has been done to decrease the consumption of intoxicating beverages ; and that their consumption has been decreased in the more rural sections of the country there can be no doubt, whatever might be the question as relating to the more commercial points, with their changing population and seductive influences. Let us see for a moment. Thirty thousand deaths a year gives but one and a half for each post-office. Now, if each of the locations of these government appliances were nothing more than a country store at which liquor is sold, or a tavern at some cross-roads, it would be but a moderate estimate to attribute the death of at least one victim annually as the average result of alcohol's direct influence upon the drinkers alone. This would give twenty thousand instances of its necrologic power. It is, however, a common thing, especially in the South and West, to find the post office a nucleus for several stores, or other places where intoxicating liquors are obtainable, even where no village is located, thus indicating that one death per year for each postal depot is under rather than over the truth. And then, when we come to consider the thousands of villages with several taverns, stores, and other grog-selling agencies, we can readily perceive how the ratio of deaths must be multiplied. But we have not yet included the incorporated towns

and minor cities, embracing, as a numerous class of them do, several hundred liquor-dispensing establishments apiece on an average, thus multiplying hundreds by thousands ; and then, a hundred and more great cities and commercial centres, whose records reveal their existence by the thousand, to say nothing of the unlicensed dens of infamy, still remain to be added to the list, in order to make our calculation of necrological forces complete.

"In full view of these facts, would it be deemed extravagant to say that there are probably not fewer than *half a million* of dispensers of alcoholic beverages among the twenty-five or six millions of people inhabiting these States ? And in the sight of our numerical estimates, which are near enough to the actuality of the case for our present purpose, may we not safely conclude that the number of those who are sent to premature graves annually by spiritous liquors is near *one hundred thousand* ? And this without estimating either the numerous cases of the indirect influence of alcoholic poison in the generation of chronic diseases, or the deaths from physical violence prompted by this corporeal, intellectual, and spiritual destroyer of our common race. This ought to be a startling picture of the necrological power of a single beverage, and yet we fear that it will not prove sufficiently so even to the class of readers for whose eye this article has been more especially prepared.

"How, in conclusion, is the public mind—the public conscientiousness, as we say—to be properly enlightened as to the true necrology of alcohol ? How are the statistics to be best corrected, so that the actual agencies of the Fiend of the Still may stand revealed to the public apprehension in all their terrible realities ? We answer that this must be done through corrections in our bills of mortality, reforms

in our coroners' juries, and greater care and *courage* in the certificates and reports of medical men, whether official or private. There must be an end to the subterfuges and lies of which we have complained in our opening remarks.

"But to whom, or where, are we to look for a beginning of this new order of things? We answer, that our hope is in the new class of minds that are now being brought into the medical field, under the influence of those reformed doctrines and improved auspices which are giving the age one of its prominent characteristics. The intelligent and soulful women who are, by permission of ancient prejudice and narrow-souled conservatism, coming here and there into the profession, can do much meanwhile in the desired direction. Their social influence will enable them to exercise a most important power for the correction of public sentiment. And it is just here that the cause of the continuance of intemperance is to be sought. In order to stay its ravages, the people at large must be educated to the realization that alcohol is a positive poison to the animal economy—one not the less certain because of the slowness of its necrological results in most cases. They must be brought to realize this as clearly as they do the deadly effects of arsenic or strychnine; and then, fully aroused to the social demands of the emergency which intemperance has forced upon us we shall not be long without legal recognitions everywhere of the absolute necessity of staying the fearful scourge that is continually at work in our land—a scourge to which the yellow fever or the cholera can bear no comparison, seeing that they strike only here and there, and mainly at particular seasons, while alcohol is striking down its victims always, everywhere, and unceasingly."—*Fred. Douglas' Paper.*

UNITY OF THE HUMAN RACE.

Professor Owen, the scientific successor of Cuvier, has just delivered an exhaustive lecture on the unity of the human race. It was pronounced on the occasion of the twenty-fourth meeting of the British Association for the advancement of science, the text being "The Anthropoid Apes," which is that species of the ape family most nearly approaching to the human family. He showed, from the teeth and other characteristics, that it was impossible that such a creature could ever have been changed gradually into one of a higher order, as is the theory of the notorious "Vestiges of Creation" school. The whole burden of facts, he said, "must stand in contravention of the hypothesis of transmutation and progressive development"—He declared that the unity of the human species was demonstrated by the constancy of those osteological and dental characters, to which the attention is particularly directed in investigating the corresponding characters in the higher species of apes. He added, that in all the localities in which human bones had been found in doubtful positions, geologically considered, had showed proofs of disturbance, or late formation, and that no such fossils had been discovered in regularly deposited layers of any division of the tertiary series, which had remained undisturbed. A comparatively full report of the lecture appeared in the *London Athenæum* for Sept. 30th.

It has become fashionable among a certain set of would-be *savans*, and even among a few men of real scientific attainments, to set aside the concurrent belief of all ages, countries and races in the unity of the human race, and to teach that man is but a developed monkey. The very absurdity of the doctrine recommends it to these very illuminati, for particular

classes of thinkers snap up paradox as eagerly as a trout darts at a red rag. Shallow-minds, one-sided minds, and excitable minds in search of novelty, easily fall into the error that what is new must be progress, that what is odd must be a discovery, that what violates all past experience must be reform. It is also unhappily the tendency of purely scientific studies to narrow the compass of thought to a particular view, just as the traveller, who came in front of one side of the gold and silver shield, maintained that the buckler was entirely auriferous. An anatomist, unless a comprehensive thinker, is very apt to run into materialism. A student of psychological phenomena, if of a confined intellect, generally becomes a believer in spiritual rappings. A geologist is too apt to forget the great first cause in his examination of secondary causes. As miners, by working in the dark underground, get to be weak in vision and short in sight, so men who study science exclusively, and especially some one pet branch of science, frequently lose that broad sweep of the intellect, which, like the aim of the soaring eye, takes in the whole universe of facts at a glance.

The minds of largest scope, however, never fall into this error. All the greatest names in science have repudiated the shallow, immature and skeptical theories of the day—Bacon, Newton, Cuvier, and scores of other first-class thinkers, might be adduced as proofs of this. In our own time, Professor Owen, who is confessedly the leading mind in his department of science, takes similar ground against this absurdity of the nineteenth century—a diversity of race. But what is more, his range of studies peculiarly fit him to pronounce an opinion on this subject; nay, actually render him pre-eminently capable of giving a correct judgment. He has demonstrated,

with the very arguments of this new-fangled school, that there is no truth in the theory of progressive development. He has turned the guns of the transmutationists upon themselves. But it is ever so in the history of science. Some poor mole-blind observer, standing on the shores of the great ocean of truth, picks up a pebble, and being able to see the mighty waters but indistinctly, maintains against all past experience, that the sea is made of little stones, and exhibits his specimen as a proof. By and bye, however comes along a savan of more extended vision—a Professor Owen in one walk, or a Hugh Miller in another—and lo! the pretty bubble of the fool is blown aside with a breath.—*Phil. Ledger.*



OWNING UP.

A Southern gentleman is writing a series of able articles for the "Mobile Tribune" on Slavery. He advocates the exemption of a certain number of slaves from a forced sale under execution. In the course of his argument he takes occasion to show that Negro Slavery is an institution, with its present regulations, which calls forth the indignation of the civilized world, and that it "*is weak.*" Will those gentlemen who deprecate the agitation of this question because it renders the condition of the slave still worse, please observe that the earnest gaze of all Christendom upon Slavery, directed there by the efforts of abolitionists, is arousing the South to *ameliorate the condition of the slave!* But to the extracts. He says:

"There is no disguising that the institution (slavery) is weak, nor will the avowal render our position more dangerous, especially if we couple with it evidences of a determination to add to its strength. The unequal distribution of slaves, as exhibited in the census returns—the restlessness we

manifest whenever the institution is assailed—the conduct of our public men—the readiness with which they have yielded to freesoil demands in the settlement of controversies in which the rights of the Slave States were involved—the ardor with which we contended for the annexation of Texas, because it would enlarge the area of slavery—the desire so general in the South for the incorporation into the Union of the Island of Cuba from the belief that it would strengthen the slave States—the general outbreak of indignation (as it were but yesterday,) following the announcement that England and France were ready to enter into negotiations with Spain, the object of which was to provide for the emancipation of the slaves in Cuba—all attest its weakness and our own sense of it.

The moral power of the world is arrayed against us on this subject. European governments and people regard slavery as a reproach. The French Republic, even while her garments were dripping with the blood of revolution, celebrated her birth by decreeing emancipation to her colonies. In England, her parliament rings with denunciations of American slavery. Her diplomatists and statesmen scheme against, her foreign secretaries protest against statute of a sovereign State prohibiting colored mariners entering her ports; address formal remonstrances to the general government, and when told that the matter rests in the State alone, and is beyond the reach of federal action, lament the inefficiency of international law to abate the grievance. The wives and daughters of British peers and officials address American women, invoking them to aid in removing what these titled intermeddlers regard as an abomination in the sight of God. A gifted but shameless woman, false to her sex, dead to all sense of truth, delicacy, (and I had almost said decency) writes for a base,

bad purpose, a book, libelling her sex, and slandering her countrymen; and when she visits England with the feeling of a traitor mingled with the rapacity of a usurer, she is feted and honored by Lords and Commons, peers and peasants.

Men of all ranks and classes beyond the ocean unite in protesting against the institution. In this country, parties, sects, and States have warred against it in every form, except by a resort to arms.

Our very sensitiveness under these assaults argues our fear of the strength of the institution.

To think, then, of concealing a weakness which is so potent, is absurd; and to caution us against acknowledging it is to make cowards of us. Let us not deceive ourselves.

We stand alone with nothing to break or turn aside the force of *opinion*, which surges and roars around us as an angry flood.

Nowhere but in the slave states are the defenders of slavery to be found. There, and there only is to be found whatever strength it has. The strength needed depends upon ourselves, and must be supplied at home." *Christian Press.*



WHAT A PICTURE!—We clip the following from the local column of the *Wheeling Times* of Friday:

"Two persons came out of one tavern on Wednesday, with the *mania a potu*, raving mad: three Irishmen lay dead at the same time in the house, while twenty drunken men and women were dancing and howling round their bodies; at the same time, the Clerk of the Circuit Court was issuing fourteen writs of *mandamus* on the clerk of the city, by order of the Judge of the Court, to inquire why the said Clerk did not issue a license to fourteen persons to sell liquor."—*Ladies' Tem. Wreath.*

STREET SCHOOLS.

The reflection that the children and youth whom we now see around us, are in a few years to occupy all the important places, both in the church and the state, should impress upon us the importance of giving them all a suitable education. The perpetuity of our civil institutions, and the prosperity of the christian religion, greatly depend upon the proper training, physically, intellectually, and morally, of the rising generation. Without a just appreciation of their obligations to each other and to their Creator, men are incapable of self-government, and disqualified for useful membership in the church of Christ. How great, then, the responsibility resting upon us as parents and guardians, and how careful should we be to discharge that fearful responsibility by using every means to instil into the minds of our children correct principles on all subjects connected with their being, both for time and eternity. The parent is the *natural* guardian of the child; hence the injunction of an inspired apostle to christian parents, "Bring up your children in the nurture and admonition of the Lord." Upon the *believing* parent therefore, there rests a *double* obligation, not only to endeavor to exercise such an influence over his child as to incite to virtue, but also to guard against vice.

We rejoice that an increased attention to this subject is manifested on the part of many who occupy the endearing but responsible relation of *parent*; that there is an increased in-

terest in the district schools, and in fact every thing that is usually supposed to appertain to the subject of education.

Notwithstanding this favorable system, there is much that is calculated to fill the mind of every close observer with distrust and alarm in regard to the future. The efforts now being made to educate the masses of our juvenile population seem to be inadequate to the task, and we think the great defect is this: people have erroneously supposed that the education of their children was only going on during school hours,—the time spent within the school-room. This, however, is so far from being the case, that they frequently learn so fast when out of the school-room, and the ideas inculcated are of so pernicious a character, as to neutralize all the valuable impressions made by the most indefatigable teacher. While parents are expending their money to educate their children in the school-room in the principles of virtue, the devil is having them taught *gratis* in the "street school" the ways of vice and depravity. Even *christian* parents sometimes are so short-sighted as to allow their children to be master of their leisure moments. Their evenings, and especially the Lords day is spent in roaming about the streets; or, if in the country, the highways and cross-roads, exposed to all the contaminating influences that come in their way. "Evil communications corrupt good manners," says the apostle Paul; and it is by suffering children to run at large so great a portion of their time

that they become so well schooled in profanity, lying, obscenity, and every species of vice. There are comparatively few parents, however depraved they may be themselves, who will indulge in unbecoming language in the presence of *their own* children, yet in the "street school" they are efficient teachers of their *neighbors'* children in every species of vulgarity and indecency.

It is not only a knowledge of language disgusting to the ear and polluting in its tendencies that they thus acquire, but they too frequently take the first lessons in intemperance and dishonesty. Petty depredations on the neighboring orchards and fruit gardens, with the occasional use of tobacco and the intoxicating beverage, are but the prelude to drunkenness and disgrace in after life.

What then is our duty as parents? Should we not have a watchful care over their infant years? and above all see that they are not suffered to run at large in the evening, or upon the Lords day, becoming thereby an easy prey to temptation, — progressing in wickedness in the "street school" more rapidly than all the appliances of our well regulated school system can advance them in useful knowledge.

J. B.

POLITICS AND RELIGION.

We have no doubt that a rigorous landlord, having sharked it all the week, screwing and griping among his tenants, would be better pleased on Sunday, to doze through an able Gospel sermon on divine mysteries,

than to be kept awake by a practical sermon that might treat of the duties of a christian landlord. A broker, who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the "New Testament" spirit. Catechisms is what he wants, doctrine is to his taste. A merchant, whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant who, on that same day, swore a false invoice through the custom-house; they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not vulgarize the pulpit by introducing commercial subjects.

A rich christian brother owns largely in a distillery, and is clamorous about letting down the pulpit to the vulgarity of temperance sermons. Another man buys tax-titles, and noses about all the week to see who can be slipped out of a neglected lot. A mechanic who plies his craft with the unscrupulous appliance of every means that will win, he, too, wants "doctrine" on the Sabbath, not these secular questions. Men wish two departments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping on the other side of the wall, they wish the minister to assuage their fears, to comfort their conscience, and furnish them a clear ticket and insurance for heaven. By such a shrewd management, our modern financiers are determined to show that a christian can serve two masters, both God and Mammon, at the same time.—*Henry Ward Beecher.*

HOME EDUCATION, — No. 7.

PARENTAL GOVERNMENT CONTINUED.

Under the influence of our American institutions, all the old systems of education, whether domestic or academic, are found to be both inapplicable and impractical, when tried upon our juvenile republicans. There is something so free in the very atmosphere of our New World—such a feeling of independence is born in every American, that the youthful citizen soon begins to think, that he is as good as any body; and that his feelings and ideas should claim as much respect as those of his father or mother. This “Young Americanism” has frequently been made the subject of merriment; but folly is proof against ridicule; and, laugh or weep as you may, this state of things exists, and will exist where republican principles are made the first lessons of the nursery. It is not our purpose to find fault with the form of government under which it is our privilege to live; but as all human systems have some defects, and as some blemishes adhere to the works of man to show that he is not perfect in knowledge, it will surely give no offence to point out some of the disadvantages of republicanism.—It may not be wise to find fault with government; but it would be well for us to know its bearing upon our domestic discipline.

All well raised Europeans are astounded at the lack of discipline in our families, and the carelessness and insubordination of our college pupils. There is a general complaint from country school teachers and professors at colleges, that our American youths are disrespectful and disobedient to teachers and to their superiors generally. If these complaints be well grounded, the circumstance augers a fearful national calamity. “Children obey your parents,” is the first command-

ment, with a promise “that it may be well with thee, and that thou mayest live long on the earth.” What sweet encouragement to both parent and child! To the one is recommended discipline, to the other obedience. Does the parent wish his children to do well and to live long on the earth; then must he teach them reverential obedience. Does the child love many years, that he may see good days on the earth which the Lord God giveth him, then must that child learn to love obedience. He must learn to submit his inclinations to the will of his parents.

There are no intellectual acquirements that can for a moment compensate for the lack of quiet obedience in children. Nor is there any other accomplishment that follows a man through after-life, with so nice a cluster of graces, as this one of obedience to parents. The man that has not known what it is to obey, will not know how to command. His family government will be either weak or tyrannical, or perhaps both; and his children will cause his heart to ache, much as his own waywardness had troubled the hearts of *his* parents.

The question here arises, how shall we, surrounded as we are by the elements of domestic anarchy, shield our children from the awful sin of disobedience to parents? In answering this question we shall aim at brevity. If children are permitted to run at large, they will soon learn that it is very fashionable to disregard parental injunctions, and “evil communications corrupt good manners,” and your children will think themselves degraded, if they cannot follow such a convenient fashion. Therefore let parents know the company their children keep. Never be indifferent to this particular, if you wish your children to be a blessing to themselves and to you.

Again, enforce obedience as a moral

and religious duty, in which the child is infinitely more concerned than the parents. Work on his conscientiousness—and if he seems to have no conscience, endeavor to develop it. Read to him what his father in heaven has said on this subject, and show him how beautiful it is to learn obedience from the hands of firm but loving parents. Show him that in violating the righteous commands of his parents, he sins against his father in heaven. Teach him to tremble at that which is wrong, and then he will obey his parents from duty and from love.

In correcting children, parents should abstain from all expressions of defiance, and should inflict the necessary punishment, manifestly not for our own pleasure so much as for their profit. And let them see that our whole aim is their reformation and perfection. The fashion that some old Puritans have of praying with children before they are chastized, is calculated to make them hate prayer and hate religion generally, because it is associated in their minds with the bitterest moments of their young life; and thus antipathies are formed in youth, that are never eradicated. All of our parental duties should be done seriously and prayerfully, but in such cases as above referred to, your prayer had better be unheard by the sufferer. I feel that this is a mighty subject, and one to which I am incompetent to do justice.

B. U. WATKINS.

CHRISTIAN RELIGION.

How is the Gospel to spread through the World?

The New Testament is the only source of information on this topic. It teaches us that the association, called the church of Jesus Christ is, in *propria forma*, the only institution of God left on earth to illuminate and reform

the world. That is, to speak in the most definitive and intelligible manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the gospel of Jesus Christ; confessing the truth of Christ with their lips; exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, i. e. men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world. An organized society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is therefore styled the pillar and ground of the truth; or, as Macknight more correctly renders it, the pillar and support of the truth.

The christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the christian religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go to all nations in quest of materials to build this pillar of truth, this house of the living God; and then to place and cement these

materials in such a way as to bear the inscription of the blessed gospel, and to exhibit it in such conspicuous and legible characters, as to be known and read by all men. This work the apostles accomplished in having made of twain one new man, i. e. of Jew and Gentile one new institution, or associated body, the church; and having placed this in all nations, in the most conspicuous and elevated situations; in the most populous countries, the most commercial states, and in the most renowned cities, they were taken to heaven, and left the church, by its doctrine and example, to christianize the world. All that has been necessary ever since was to hold fast the apostle's doctrine and commandments. If this had been faithfully done, there would have been no need, at this moment, to talk of converting the heathen. But it has happened, by the woeful departure of ambitious and ignorant men, from the ancient simplicity of the new religion, that the same awful crime is justly preferred against the people called Christians, that was, by an apostle, charged upon the Jews, viz. "The christian name has been, through your crimes, blasphemed among the heathen." Yes, indeed, so blasphemed, so disgraced, so vilified, that amongst those pagans that have heard of it, the term *christian* denotes every thing that is hateful and impious. If the channel of the vast Atlantic were filled with tears of the deepest contrition, they would not suffice to wash the "christian nations" from the odium and turpitude of crime with which they have debased themselves, so as to appear worthy of the approbation of the pagans that know them best. Nothing can be done worthy of admiration by the christians of this age, with any reference to the conversion of the pagan nations, until the christians separate themselves from all the worldly combinations in which they are swal-

lowed up, until they come out from amongst them that have a form of godliness, but deny the power of it; until they cast out all the selfish, money-lovers, boasters, proud, blasphemers, drunkards, covenant-breaker, disobedient to parents, ungrateful, without natural affection, slanderers, incontinent, fierce, betrayers, headstrong, puffed up, and lovers of pleasures more than lovers of God; until they form themselves into societies independent of hireling priests and ecclesiastical courts modelled after the forum, the parliament, or national conventions; until they cast to the moles and to the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered to them by the apostles. Then suppose a christian church were to be placed on the confines of a heathen land, as some of them must inevitably be, the darkness of paganism will serve, as a shade in a picture, to exhibit the luster of christianity. Then the heathen around them will see their humility; their heavenly-mindedness, their hatred of garments spotted with the flesh, their purity, their chastity, their temperance, their sobriety, their brotherly love; they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. Then will be verified anew the words of the Savior—"If ye love one another, all men will know that you are the disciples of the Savior of the world." They will say to one another, and proclaim to their countrymen on every occasion, "These christians are peaceful, benevolent, humane, forgetful, and forgiving of injuries; they hate war, oppression, theft, falsehood, detraction; they are always talking of the hope of a glorious resurrection from the dead,

and are looking for the coming of him whom they call their Lord. In their assemblies there is order, peace, love, and harmony. Their chief guide is not distinguished by his dress, as our priests, nor does he, like them, live upon the sweat and sacrifices of the people. He works with his own hands as those who meet with him in their assembly. They repay the curses of wicked pagans with blessings, and their benevolence is not confined to themselves. They are as benevolent to all our people as to themselves—come, see if their religion is not better than ours—better than all others." When the christian church assumes such a character, there will be no need of missionaries. She will shine forth in the doctrine and in the practice of her members, as the sun in the firmament, and the brightness of her radiance will cheer the region and shadow of death.

If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and example to speak for their religion, and practicing as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years. Such a course would have some warrant from scripture; but the present has proved itself to be all human.

We do not intend to dwell much on

this topic. We have thought the above remarks were due to the great interest manifested by many in those enterprises. We know many of the well disposed are engaged in these projects; nay, it is not long since we ourselves were enthusiastic in the missionary spirit. Let the reader remember our motto—let him "prove all things, and hold fast that which is good."—*Christian Baptist*.



BIBLE vs. SLAVERY.

We commence with this article the re-publication of a tract published by the "Reform Tract and Book Society," entitled "*The Bible Gives no Sanction to Slavery*," written by a *Tennessean*, which we commend to the attention of our readers. There are two reasons why the public mind should be disabused on this subject. One is, that slavery may be held up before the world in all its naked deformity and hideousness; the other, that the Bible may be relieved of the vile aspersions and slanders heaped upon it by infidels and slavery-loving theologians. For the sake of convenience we have divided it into six chapters, one or more of which will appear in each succeeding No. until it is completed.

CHAPTER FIRST.

RULES OF INTERPRETATION—CURSE OF CANAAN.

Honest men, and even those that are Christians, are liable to interpret the Sacred Scriptures by modern customs and practices, and consequently, are prone to form erroneous opinions in respect to the teachings of the Sacred Oracles. When persons, brought up in a slaveholding country, in which men, women and children are bought and sold as slaves, read in the Old Testament of the Hebrews

buying servants, they are very liable to receive the impression that Slavery existed and was sanctioned under the old dispensation. Hence, commentators generally, and most of readers have believed, that Slavery did exist by the laws of Moses, and therefore did have the Divine sanction. Not a few profess to believe that God did give his people, under the old dispensation, the privilege of holding slaves, and that he has not abolished it under the new, and that the relation of master and slave is a Scriptural relation, and, of course, not in itself wrong. Such belief, and the teachings under it, have brought great reproach upon the Christian system, and have arrayed the natural humanity of many against the Bible, and driven them into hopeless infidelity. It is, therefore, highly important to defend the Scripture from such interpretation, and from the consequent charge of giving sanction to slaveholding.

Before proceeding to interpret the Scriptures in relation to Slavery, it is proper to state some just rules of interpretation which should be adopted by all interpreters.

First. The Scriptures being inspired, their several parts can involve no contradiction. All the laws given and sentiments presented must entirely harmonize. A true interpretation will exhibit harmony, a false one will present discord and contradiction.

Second. Obscure and doubtful passages are to be so interpreted as to accord with what we do know the Scriptures teach. No passages rightly interpreted can contradict the known teachings of the inspired volume.

Third. As the practice of the Hebrew people did, to a great extent, contravene the law of God, nothing beyond what is written, is to be determined by what they did as a nation.

Fourth. The Scriptures must not be interpreted by any modern cus-

tom, such as buying and selling slaves.

Let us then, in view of these rules, enter upon the investigation of the sacred oracles, to see whether they do or do not give any sanction to the system of oppression that exists in our slaveholding States.

First. What does the Old Testament teach on this subject? What is the general sentiment of the law and the prophets, in relation to our fellow-men? Let the infallible Son of God answer. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," *Matt. vii, 12.* The teaching then of the Old Testament, the law and the prophets, is, that we shall love our fellow-men as ourselves. "Thou shalt love thy neighbor as thyself; love worketh no ill to his neighbor; therefore love is the fulfilling of the law," *Rom. xiii, 9, 10.* Such is the interpretation of the Old Testament law. It enjoins the love that "works no ill to his neighbor." It follows then, of course, that it forbids any system of injury to our fellow-beings. It forbids us to hold men in a condition in which we would not ourselves be held; consequently, the Old Testament does forbid all such systems of oppression as now exist in the slaveholding States. Therefore all the laws and institutions of the Old Testament ought to be so interpreted as to accord with the great and leading sentiments of these ancient Scriptures, as presented by the Saviour, and not so as to harmonize with a modern system of cruelty and oppression, inconceivably more wicked than any instituted by the more barbarous nations of the earth.

It will be in order to notice a passage found in *Gen. ix, 25, 26, 27,* "And he said, cursed be Canaan, a servant of servants shall he be to his brethren. And he said, blessed be the Lord God

of Shem; and Canaan shall be his servant, God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." They that advocate the rightfulness of slaveholding, affirm that this curse included all the posterity of Ham, that it consigned all of them to slavery, and that the Africans all descended from him, and therefore are rightfully held in perpetual bondage according to the revealed will and purpose of God, and that they are by him designedly fitted for such condition; consequently, they affirm that no nation descended from Ham has ever risen to eminence among the nations of the earth. All this is mere assertion, unfounded and false. There is no evidence that any of Ham's posterity, except Canaan and his descendants, were included in this direful curse. Was not Nimrod, the founder of Babylon and Ninevah, a descendant of Ham? Was not Egypt the mother of literature, arts and sciences? And was she not powerful among the nations of antiquity? Were not the Ethiopians respectable and formidable? Were not the Carthaginians the most energetic opponents of the Roman domination? Were not all these the descendants of Ham, and were they not the first to found mighty cities and empires, and to become eminent among the nations of the earth? The assertion that none of Ham's descendants have arisen to eminence and power among the nations is not true.

Second. It is evident that the curse pronounced against Canaan is a mere prediction, and as such is no rule of conduct; and therefore it proves nothing with respect to the rightfulness of slavery, nor is there any evidence that slavery was the thing predicted. The word servant is a general term, including all kinds of servants, without specifying any one kind, and therefore never can be made to prove anything

either for or against the rightfulness of slaveholding. There is no such definite term as that of the English word slave found in the original Scriptures, consequently, the translators have never in a single instance translated any one of the original words into the definite term slave. The term slave occurs once in our translation of the Old Testament. *Jer. ii, 14*, "Is he a home born *slave*." But here it is a supplement by the translators, and not from the Hebrew, and it should have been servant and not slave. The word *slaves* occurs, *Rev. xviii, 13*, "Slaves and souls of men." The Greek is *somaton*, bodies and souls of men. It is not any one of the words translated into the term servant, and there is no word in the original Scriptures that answers definitely to the word slave. The fact that the translators have never so rendered any of the original words is sufficient proof, consequently, from the term servant, nothing can be proved with respect to the kind of servitude intended, and therefore it cannot be proved that slavery was the thing predicted by Noah's curse. The history of the fulfillment of it shows, that national subjugation was the thing predicted, and not slavery. The Hebrew men in Egypt were compelled to work in the service of the King, and in that respect were servants; but not personal property, not slaves. The Hebrews, who had been servants in Egypt, took possession of the land of Canaan and of all the Canaanites possessed, so far as they were subjugated. And the nations that were not destroyed were reduced to tributaries. In these respects the Hebrews enjoyed the fruits of the labor of the descendants of Canaan. In this sense, Canaan in his descendants, was a servant of servants. That is, a servant of those who had been servants in Egypt. The Hebrews did not make slaves of the Canaan-

ites. It is true, that the Gibeonites were compelled to labor in the service of the temple; but they were not made personal property, nor is there any reason to believe that they labored without wages. They had wives and children, and how could they, without wages, have supported them? From the sacred records, it appears that the Gibeonites possessed houses and lands, and held property as other free people did, and were not slaves. In consequence of the oppression of the Gibeonites by Saul, the Lord sent three years' famine upon Israel.—2 Sam. xxi, 1-14.

When the Hebrew nation was subdued by the descendants of Japhet, who, to a considerable extent, took possession of their houses and lands, and thus dwelt in the tents of Shem, the Canaanites were tributary to them, and in this respect Canaan was a servant to Japhet. The Canaanities have long since ceased to be a distinct people. The prediction has long since been fulfilled, and was never intended to extend to modern times. The introduction of this prediction to sustain a modern system of slavery, exhibits a great want of argument, and the extreme folly of the advocates of oppression. Silly and absurd as is the argument for slavery, drawn from the curse of Noah, it is a fair specimen of the pro-slavery arguments in general. It will be found that none of them have any better foundation.

CHAPTER SECOND.

ABRAHAM AND SLAVERY.

The case of Abraham is next in order. It is affirmed that he, the father of the faithful, held slaves, and that what he did, his children may safely do. But then, Abraham had two wives at the same time. May his children have two wives? The case of Abraham might be dismissed, by

stating that he was a fallible man, liable to err in practice, like other men, and therefore, if he had held slaves, would not prove that slaveholding is right.

There is no evidence that Abraham was a slaveholder. The fact that Abraham sometimes bought persons with his money, does not prove that he held such persons as slaves. It is reasonable to believe that Abraham was a benevolent man, and as such would be prompted to buy captives, in order to release them from cruelty and oppression, and we may suppose, that persons under such circumstances, would readily enter into his service, and be glad to secure his protection. Such a supposition accords well with the spirit of true religion, which, it must be admitted, Abraham did possess. It is more reasonable to believe that such was the practice of Abraham, than that he held human beings as property. This seems the more probable from the fact, that when Hagar fled from Sarah, Abraham used no means to reclaim her. Another fact that bears upon this point is, that Sarah urged Abraham to cast out the bondwoman and her son; for, said she, "The son of this bond-woman shall not be heir with my son."—*Gen.* xxi, 10. Sarah does not seem to recognize any property right in this bond-woman. She did not urge Abraham to sell her; but simply to turn her away, lest her son should be heir with Isaac. From what consideration Hagar was bound to Sarah, does not appear. The facts in the case are against the existence of the property relation. According to the property relation, Ishmael, instead of being heir with Isaac, would have been a slave, and heired by Isaac. Abraham sent Hagar and her son away as being free. He claimed no right of property in them, nor is there any reason to believe that Hagar was held as a slave. The fact then, that Abraham bought persons with his money,

is no evidence that he made them slaves. In all ages of the world, benevolent men have been prompted by humanity, to give their money to release persons from cruelty and oppression. British officers have sometimes purchased American prisoners from the Indians, in order to save them being murdered with savage cruelty. We have a right to suppose that Abraham did the same thing, unless the opposite can be proved.

Again, it is a fact, that a servant born in Abraham's house might be his heir. *Gen. xv, 3*, "So, one born in my house is mine heir." This shows that Abraham's servants were his adopted children. Kings in that age were fathers. Their subjects were real and adopted children. And that Abraham was a patriarchal king is evident from a variety of facts. 1. As such he was confederate with other kings, *Gen. xiv, 22-32* "Abimelech and Phicol, the chief captains of his host, made a covenant with Abraham." 2. As a king, he trained his subjects for war, *Gen. xiv, 14*, "He armed his trained servants, born in his own house, three hundred and eighteen." And as king, he made war and conquered several kings, *Gen. xiv, 9-15*. 3. The authority Abraham conferred upon his eldest servant, and the oath he required of him, show that Abraham acted as a king, and that the servant was his prime minister; and as such he was in authority even over Isaac, who had then come to years of maturity. 4. Abraham must have been a king, and his servants voluntary subjects, because, unprotected by civil government as he was, he could not have held so many persons to involuntary service. He must have had several thousand servants. He had three hundred and eighteen grown men that had been born in his own house. If we suppose an equal number of females born in his house, we

shall have six hundred and thirty-six persons, besides the parents and all the children born during the time these were coming to maturity. A thing so absolutely absurd, as that Abraham, unprotected by civil government, could hold so great a number of persons in Slavery, it seems to me, none but an advocate for Slave-holding can believe. Who would dare to arm three hundred and eighteen involuntary slaves, and march them against an enemy? What neighborhood in any of our Slave States would not tremble at seeing so many slaves under arms? How careful are the inhabitants of the Slave States to keep weapons of death out of the hands of the slaves. 5. When Abraham is represented as being rich, his servants are not mentioned. *Gen. xiii, 2*, "And Abraham was very rich in cattle, in silver, and in gold." When he is represented as being great, his servants are mentioned as well as his cattle, and silver, and gold, *Gen. xxiv, 35*. Subjects as well as wealth add to a man's greatness, and therefore, man-servants and maid-servants are mentioned when it is said, he is become great. Numerous subjects add to the greatness of a king. 6. Abraham is expressly called a mighty prince, *Gen. xxiii, 6*, "Thou art a mighty prince." From the facts presented, it is evident that Abraham was a patriarchal king, and that his servants were voluntary subjects and not slaves. The government of Abraham was strictly religious. For this we have the Divine testimony, *Gen. xviii, 19*, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham and his subjects constituted but one household, one religious community, that acted according to justice and judgment. Abraham was the religious teacher and civil ruler. He

was a royal priest, called and chosen of God to propagate true religion. In all the sacred records, we do not find in a mere man, a more striking example of devotion and piety, than that of Abraham's servant, who was sent, in princely state, to select a wife for Isaac. How striking the contrast, between Abraham and the *patriarchs* of the South, with their ignorant, degraded, naked and hungry slaves, forced to their tasks by the overseer's lash. Abraham held his subjects as children, among whom he propagated knowledge and religion. The Southern *patriarchs* hold their subjects as property, to be bought and sold as if beasts; consign them to ignorance, degradation and vice; and, under severe penalties, prohibit them from learning to read a sentence in the sacred volume.

(To be continued.)

[For the North Western Christian Magazine.]

"THY KINGDOM COME!"

Is the first petition which "Our Father in Heaven" ever taught his children to make. It is, then, the prayer of every true christian's heart—the earnest desire of his soul. None but the christian can thus pray—and to him it is a continual desire, for which he *lives* and *loves* and *waits* with a joy unspeakable and not to be described to those who will not believe the words of Him, "who spake as never man spake," of Him who now sits on the throne of the Universe at the right hand of the Father, *crowned* and *anointed* "KING" of Kings, and LORD of Lords," and who is soon to come clothed in a "vesture dipped in blood," whose name is called the "Word of God," the Truth, the Prince of Peace, leading the marshalled hosts of the armies of heaven on to battle and to conquer the *beast*, and the kings of the earth and their armies, gathered together to make war against HIM whose right it is to reign, and to

whom belongs the earth and the fullness thereof.

This prayer is ever flowing forth from the soul of him whose name is written in the Lamb's Book of Life, a ceaseless emanation of holy desire, a lovely incense by angels wafted up before the throne of God. That this is the prayer, that the christian should pray without ceasing, is evident, for in the second coming of Christ, and in the establishment of his kingdom or reign on earth, are concentrated all the hopes of the true-hearted, of the meek and humble followers of the lowly, yet ever lovely Jesus. The christian loves not the timely, fleeting, mouldering things of earth; but he loves the eternal things of God, which the great and good giver has promised to all who overcome the lust of the eye, the lust of the flesh, and the pride of life, and who continue to abide in His love. Thus living and loving the humble disciple of Christ is ever happy in hoping for an immortal inheritance in His kingdom, which is to come; in the new Jerusalem, in the holy temple or tabernacle of the living God, whose glorious presence shall be the light thereof. There is the christian's treasure, there are the affections of his soul; and there are treasured up, as jewels pure and sacred, the tears of the widow and fatherless, of those who have been compelled to weep tears of bitter grief because of the wickedness of the world. Then why should not the christian wait, and watch and pray for the second coming of the "Son of Man," who, when he comes, will judge the world in righteousness, punishing his cruel enemies, and rewarding his faithful followers,—the brightness of whose coming shall destroy the "man of sin," and all who worship the beast, the sword of whose spirit shall slay the kings and armies of earth that will be arrayed in opposition to the army of truth, whose commander is Him, the

"Faithful and True." Well may the children of the Lord joy and rejoice in the hopes of an eternal and unbounded inheritance in the holy hill of Zion, the New Jerusalem, which (with its jasper walls, its pearly gates, and golden streets, with its crystal streams on whose banks grows the "Tree of Life") is to be the christian's home. Well may he pray, "thy kingdom come," "for in that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people:" and from that day, and forever after, through the countless ages of eternity, will His will be done on earth, restored as it now is in heaven. Then let the christian ever be diligent in business, fervent in spirit, serving the Lord, doing with might whatsoever the Lord may have designed him to do in fulfilling the destiny of humanity, and in acting nobly and well his part, in the sublime drama of human existence, the closing scene of which is to usher in that glorious day, the day of jubilee to the persecuted, the oppressed, the down-trodden child of God, be he of whatever nation, name, or clime. But to the wicked, the day of wrath for them shall be to drink of the wine of the wrath of God, poured out without mixture into the cup of his indignation. They alone who have *overcome* themselves, their habits and passions, and have brought their wills into harmony with the will of God, *can* pray for the coming of such a reign or kingdom on earth. They and they only who do thus pray can claim the name of Christ. They and they alone who thus overcome and thus *wait*, and *watch*, and *pray*—enduring steadfast till the end, when the "Lord shall appear the second time without sin unto salvation," have the promise of receiving an inheritance which the richest possessions of earth can only serve as a *nt* shadow of the bright substance

which is to come. A "new heaven and a new earth wherein dwelleth righteousness," which the Sons of God, being joint-heirs with Christ, will inherit.

"Thy kingdom come! what thrilling words are these;
Thy kingdom come! Lord haste that glorious day,
When trivial crowns and thrones shall melt away
In the millennial sun's ascending ray;
When man at last his carnage-cry shall cease,
And the world's king shall be the Prince of Peace."

JOSEPH H. GARVER

Bethany, Va.

Original Poetry.

TO A SLAVE.

Thou poor crushed worm, thou wretched thing
called slave;
Classed with the brute in all else save the name;
Whose years of being know no genial spring,
But are comprised in one long gloomy winter.
"My Brother," whose complexion is thy crime,
I would my voice could reach thee in the depths
Of degradation where thou art submerged,
My voice would whisper hope; and tho', perchance,
The word is unfamiliar to thine ears,
And no responsive impulse wakes within
The chambers of thy heart, yet would I teach
What blessed meaning it contains for thee.
"Dost ask what means it?" 'Tis that God is just;
That in his book thy countless wrongs are written;
That thy low sighs, which tyranny would smother,
Will yet awake the thunders of his wrath;
That Rachel-mothers shall not always weep;
That freedom is God's common gift to all,
And service due (thro' choice) to him alone.

Oh, if thou could'st but know that liberty,
The sweetest human boon of sovereign love,
The richest jewel of all earthly gems,
Whose luster dignifies the name of man,
And gives to nationalities true vigor;
Oh, if thou could'st but know that God will yet
In his own time and by some plan which men,
Short-sighted men, have never dreamed of yet,
Restore to thee this gift; would not thy hands,
Forget their fetters, and thy poor, sad heart
Exult in strains which angels might prolong.
I reckon not who he is, what name he bears,
Whether he stands high in the world's esteem
As statesman, orator, or millionaire;
Whether as ruler of a nation, or
The humblest gatherer of the crumbs of favor
Which fall around each crouching sycophant,
The man who says God made thee what thou art
Slanders his Maker in the impious speech,
And from the tablets of his heart wipes out
The sacred name of Love. H.

Bowersville, April 19.

RETROSPECTION.

The present No. completes the *first* Vol. of the *North Western Christian Magazine*, and it is fitting that we should take a retrospective glance back to our starting point.

For several years we had been impressed with the idea that a periodical that would fearlessly and dispassionately discuss the slavery questions, in connection with Education, Temperance, and Bible-Christianity, was demanded as a medium of communication among the "Disciples of Christ." In accordance with such convictions, we issued our prospectus, and sent it to every neighborhood and village where we were personally acquainted with the brethren, or could learn the names of any of them.

On the first of July last we issued the *first* No. under very unpropitious circumstances. We had written but little for any of the periodicals, and consequently, *as a scribe*, was unknown among the brethren at large. Our list of subscribers was *less than one hundred*, and not a single agent in the field.

The price of labor and materials, together with provisions of all kinds, was unusually high, and steadily advancing. Besides all these difficulties, we had incurred the displeasure of a few influential brethren here by endeavoring to show through the *Harbinger* the *financial* impotence of the Pub. Society, and have had to contend against all the opposition that could be brought to bear from that quarter. Last, but not least, we have had to struggle

against the pro-slavery feeling which exists in many of our churches, and particularly the man-pleasing popularity-seeking portion of our preachers. Some said the editor could not write a passable article, others that the *Magazine* would commit suicide before it was six-months old, while others congratulated themselves that *want of funds* would soon put a stop to the unwelcome visitor, and, like a prophet of old, who was once sheltered by a gourd, they both *desired* the fulfilment of their predictions, and *labored hard* for their accomplishment.

Notwithstanding all these disadvantages, the course of the *Magazine* has been onward. The numbers have been issued with a regularity and promptness not surpassed by our oldest and best established periodicals, and we do not owe *one dollar* for either printing or paper, and as far as we have been able to learn, we believe the *matter* has given almost if not quite universal satisfaction to our readers. We feel under lasting obligations to those brethren who generously contributed to its pages, and especially Elders B. U. Watkins and Jonas Hartzell, for the very able articles which they have from time to time furnished us, and which have so greatly enhanced its value, and consequent prosperity. We also feel greatly indebted to those who have so nobly interested themselves in its behalf, and have sent us such large lists of subscribers without claiming any compensation. At the head of this list stands *Sister Jane M'Keever*, who

has sent us near fifty names; next in numerical order are Brethren James Polly, of Iowa, and William Polly of Indiana. Besides these there are a host of others who have sent from *five to twenty* each, all of whom have our sincere thanks.

In taking this review of our first editorial year, we find much cause of gratitude, not only to the brethren but to our Heavenly Father—the great God who sustains and governs this universe, and who overrules the actions of men to further on his gracious designs towards his fallen creatures. From his bountiful hand we have been fed and clothed, and by his providence protected from the “pestilence that walketh in darkness,” and “the destruction that wasteth at noon-day.” We feel that we can appreciate and *adopt* the language of the psalmist David, when he says “Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over,” and we hope ever to have that confidence and trust in Israel’s God that will enable us to add, “Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”

With all our editorial brethren we at present sustain the *most friendly* relations. Several of them have notified us in the kindest terms. A portion of the secular press have also spoken in our behalf. We have also on our list of subscribers the names of a few noble spirits, who, although they differ with us on some of our main

points, and some of them, on *nearly all*, yet have risen above that narrow-minded policy which *proscribes for opinions’ sake*, and are generously giving us their support. May the Lord enable them to receive the *truth*, and refuse error wherever it may be found. Upon the whole we feel strengthened in the cause we advocate—Our hands have been held up—We have *more friends* and *fewer enemies* than we had when we commenced, and we “thank God, and take courage,” and not only “Praise him for all that is past,” but “Trust him for all that’s to come.” J. B.

LITERARY NOTICES.

Journey Through Kansas.—We have read with much interest, this book, written by “Rev. C. B. Boynton,” and published by Messrs. Moore Wilstach & Keys of this city. It contains much useful information on the general subject of emigration, and particularly with reference to the soil, climate, face of the country, character of the inhabitants, and future prospects of Kansas.

It is written in the happiest style of its deservedly popular author, and we learn is having a very rapid sale—price fifty-cents.

The Inebriate’s Hut.—This is a beautiful 12 mo. of 240 pp. from the publishing house of Messrs. Phillips, Sampson & Co., Boston. We have seldom read a more fascinating story, and *never* one that we thought calculated to do as much good in the cause of temperance. The characters are

not only drawn from real life, but they are *drawn to the life*. The odiousness of the rum-seller, whether in the person of the accomplished hotel keeper, or the loathsome proprietor of the village "doggerly," is made to stand out in its true colors. Besides the main object of the book, much good advice is incidentally brought before the mind of the reader. It could find a place in every family, and its perusal would, in our judgment, prove one of the surest safeguards against the wiles of intemperance.

Ida May.—A story of things Actual and Possible, by Mary Langdon, published by Messrs. Phillips, Sampson & Co., Boston. We read the first chapters of this book with less satisfaction than we had anticipated, but had progressed but a short distance, before we became deeply interested in its descriptions. As far as the workings of *slavery* are brought to light, it is a record of "*things actual*," while the personages and combination of circumstances used in its development, may some of them be only "*possible*." It is a book that should be read by every one. The pictures, though *vived*, are not *overdrawn*, and to those familiar with the "peculiar institution," they will recall to mind many incidents that have fallen under their personal knowledge. The baleful effects of absolute power exercised by one man over another, both on the master and the slave, stand prominent throughout. Persons who have read "Uncle Tom's Cabin," will wonder how two books, warring against the same great sin, could be so

intensely interesting, and yet so entirely dissimilar. We commend it to all, but especially to those northern preachers who sometimes visit the slaveholding states, but are only permitted to see the "institution" through the parlors and purses of the master.

Mosheim's Church History, from the Birth of Christ to the Beginning of the Eighteenth Century. Translated from the original Latin, by Archibald Maclain, D. D., and continued to the year 1826, by Charles Coote, LL. D. Published by Messrs. Applegate & Co. No. 43 Main St. Cin. This is a new edition of one of the most popular church histories now extant. It is a large quarto volume of eight-hundred pp., printed on good paper, and a large and beautiful type, which gives it a decided advantage over any other edition we have seen. Appended to the work are nineteen "Chronological Tables," in which are found, in separate columns, "Sovereign Princes," "Pope's or Bishop's of Rome," "Ecclesiastical and Theological Writer's," "Heretics Real or Reputed," "Remarkable Events," and "Profane Authors," by which the reader is enabled at a glance to ascertain the personages and events of any particular century, and thereby avoid much confusion, that would otherwise exist in his mind. The work is also furnished with a copious Index, which renders it much more convenient as a book of reference. No library is complete without it.—Price \$4.00. A good book is always a safe companion.



OBITUARY.

On the morning of the 12th day of May, our beloved brother Elder Aaron Lane, departed this life at his residence near Mt. Healthy, O. aged about sixty four years. From his youth up he has been a zealous and consistent professor of the christian religion and for many years an able defender of the truth. Scrupulously conscientious in his actions, he swerved not from duty, although the popular current might run in a different direction. He was a *philanthropist* in the broadest sense of the term. His sympathies were not confined to classes, castes, or nations, but looking upon the great family of man in the light of revelation he viewed them as a universal brotherhood, and consequently labored for the good of all—for the extension of equal rights and universal liberty, and the promulgation of that gospel which alone can emancipate from the thralldom of sin.

He died as he had lived, in the full triumphs of faith, and although he has left a large circle of relatives and friends, who mourn *their* loss and weep over his memory, yet they sorrow not as those who have no hope. In his death his family have lost a kind husband and father—the church one of its brightest ornaments, the community in which he lived an estimable citizen, and the downtrodden and oppressed slave an unflinching friend.

"Happy are the dead who die in the Lord, that they may rest from their labors; and their works do follow them."

His remains were followed to the grave by the largest assemblage we have ever seen upon any similar occasion, and a very appropriate discourse was delivered by Elder B. U. Watkins, a synopsis of which we hope he will furnish for our next No. J. B.

RENEW YOUR SUBSCRIPTION.

The *first* volume of the Magazine is now completed, including a *title-page* and *index*, exclusive of the regular *thirty-two* pages monthly. We return our thanks to all our patrons for their support, and hope they will *ALL* renew their subscriptions *immediately*. We are aware the times are hard, but the price is *only one dollar* per annum, and those who obtain five subscribers are entitled to a *sixth* copy *gratis*, and in the same proportion for *ten*, *fifteen*, etc. We would be glad to receive *renewals* and as many *new subscribers* as possible before we issue the first number of the next volume, so that we may know how large an edition to have printed. J. B.

BINDING FIRST VOLUME.

We have about 150 complete sets of the *first* volume, which we intend to have handsomely bound in embossed cloth, and shall offer them to the brethren at \$1.25 per copy, we paying the postage.

Those who wish to have their numbers bound can do so by sending them to us by mail, *post paid*, or by leaving them at the Printing Office, 247 Fifth Street, price 30 cents.

NEW POSTAGE LAW.

The new postage law requires that all letters must be *pre-paid*, or they will not be forwarded. Please remember this when you write. This law has been in force since the first of April. If any one has written to us since then without paying the postage, their letters are still in the office where mailed.